

GININ TAGWAITAKA A HAUSA

BY

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TSAKURE

Wannan bincike mai taken “Ginin Tagwaitaka a Hausa” ya yi nazari ne a kan Ginin Tagwaitaka ta fuskar ginin jumla. Manufar binciken ita ce fito da fitattun kamannin ginin tagwaitaka a Hausa. Misalan da aka yi amfani da su a cikin wannan takarda an zakulo su ne daga hanyoyi guda biyu, wato rubutattun bayanai, waɗanda suka haɗa da littafin `Yartsana na Ibrahim Sheme da Jaridun Aminiya guda biyu na ranakun 15/7/2016 da 11/3/2016. Sai kuma, hira da aka saurara daga shirin “da na gaba” wanda ake shiryawa a gidan Rediyon Vision: “Hira da Abashe Mai Hoto da Hira da Abdullahi Muhammad Kaita”. A karshen binciken an gano fitattun kamanninsa kamar haka: Ginin tagwaitaka na ginuwa ne da tubala guda biyu. Babu mahadi tsakanin tubalan guda biyu. Tubalan na daukar matsayi iri daya a cikin jumla. Ana samun musayar gurbi tsakanin tubalan. Haka kuma ana iya jefar da tubali daya daga cikin biyun. Sannan kuma, dole ne a sami daidaito tsakanin tubalan ta fuskar adadi da jinsi.

1.0 Gabatarwa

Nazarin Ginin Tagwaitaka¹ (Apposition) (GT daga yanzu) ba sabon abu ne ba, musamman a harsuna irin Ingilishi (dubi Curme, 1931 da Hockett, 1955 da Heringa, 2012 da Kim, 2012, & 2014 ds); haka nan a harshen Larabci (dubi Sibawaihi, (Bsh) da Muhyiddin, 1980 da Kenawy, 1982, da Baha`uddin, 1985 da Abdurrahman, 1995 ds). A harshen Hausa kuwa, nazarin GT har yanzu rarrafe yake yi. Idan ka cire Furniss, (1991) da Amfani (1996) da Newman, (2000) da Jaggar (2001), da Abbas (2018a & 2018b) kusan a iya cewa hannun mai wannan binciken bai kai ga waninsu ba, dangane da nazarin GT a harshen Hausa. Bugu da kari hannun mai binciken bai kai ga wani nazari da aka gudanar ba a kan GT da ya fito da fitattun kamanninsa a Hausa ba. Wannan dalili ne ya sa ake so a cike wannan giɓin ta yin nazari a kan GT a Hausa, domin a fito da fitattun kammanninsa. Manufar wannan takarda ita ce ta bayar da haske a kan fitattun kamanni na GT a Hausa.

Kamar yadda aka faɗa a baya, manazarta nahawun Hausa sun tofa albarkacin bakinsu a kan wannan tubali na GT. Kusan duk manazartan sun nuna cewa wannan tubali na ginin jumla ya kunshi yankunan sunaye ne guda biyu ko fiye da biyu a wuri ɗaya, ɗaya na biye da ɗaya. In ka cire Abbas duk sauran masu binciken sun gabatar da bayanin wannan tubali ne da sunansa na turanci wato “Apposition. Shi kuwa Abbas, (2018a da 2018b) a maƙalunsa, ya raɗa wa wannan tubali sunan “Ƙirar Badali”. Ita kuma wannan takarda ta yi tunanin raɗa wa wannan tubali sunan “Ƙirar Tagwaitaka”. An yi hakan ne domin a Hausance sunan, domin kuwa kalmar badali kalmar Larabci ce.

¹ . wannan fassarar mai bincike ce.

1.1 Dabarun Shirya Takarda

An raba wannan zuwa kashi uku. Kashi na farko ya kunshi gabatarwa. Kashi na biyu ya kunshi nazarin fitattun kamannin GT. Kashi na uku kuma kammalawa ce da manazarta. Misalan GT da aka yi amfani da su a cikin wannan takarda an zaƙulo su ne daga hanyoyi guda biyu, wato rubutattun abubuwa waɗanda suka haɗa da littafin `Yartsana na Ibrahim Sheme da Jaridun Aminiya guda biyu na ranakun 15/7/2016 da 11/3/2016. Sai kuma hira da aka saurara daga shirin “da na gaba” wanda ake shiryawa a gidan Rediyon Vission: “Hira da Abashe Mai Hoto da Hira da Abdullahi Muhammad Kaita”. A duk inda turke² ya fito a cikin takardar an ja masa layi an kuma kaurara rubutunsa. Haka duk inda aka ga musaya³ an yi rubutunsa a jirge. An yi wa kowane misali lamba ta ɗaya sai ta biyu sai ta uku haka-haka har zuwa misali na ƙarshe.

1.2 Ma`anar Ginin Tagwaitaka a Lugga

Kalmar “Tagwaitaka” kalma ce Bahaushiya, wacce aka samo daga kalmar “tagwai”, ta hanyar ƙara mata ƙwayar ma`ana [-taka] domin kalmar ta tashi daga suna gama-gari zuwa boyayyen suna (Dubi Newman 2000). Kalmar “tagwai” tilo ce, jam`inta shi ne “tagwaye”. A CNHN, (2006) an kawo ma`anar kalmar “tagwaye” kamar haka: “(i) `ya`ya biyu waɗanda uwarsu ta haife su a lokaci ɗaya. (ii) abu biyu masu kama da juna”. Ke nan, ta yin la`akari da ma`ana ta (ii), za a iya amfani da kalmar ga wani abu wanda ba mutum ba. Kalmar “tagwaitaka” ita kanta, ƙamusun ya nuna cewa tana nufin, “zama `yan biyu”.

A nahawun Hausa an yi amfani da wannan kalma a sunayen wasula masu zuwa bibiyu a haɗe (au, da ai da sauransu) sai aka kira su da “tagwan wasula” (dubi Sani, 2005). Wannan bincike ya

² . Wannan ba turke ne ba da masu nazarin ginin kalma ke amfani da shi ba; wannan ya kunshi suna na farko ko yankin suna da ke zuwa a ginin tagwaitaka.

³ . Wannan ya kunshi suna na biyu da ke zuwa a ginin tagwaitaka.

yi amfani da wannan suna domin ya nuna cewa wannan tubali yana dāuke ne da abubuwa guda biyu masu kama da juna. Kamar yadda abokin tagwaici ke yin kama da abokin tagwaicinsa, haka su ma waɗannan tubala da ke cikin kirar tagwaitaka, sun yi kama da juna sosai ta fuskar matsayi da siga a cikin jumla.

Kalmar “gini” tana nufin dōra tubala ko bulo wani kan wani tare da yaɓe su da kasa ko sumunti, don tayar da gida ko katanga ko daki (CNHN, 2006). Kasancewar tagwaitaka tubali ne na ginin jumla a Hausa. Har wa yau, ita kanta tagwaitakan tubala ne ke haɗuwa wajen gina ta, saboda haka, idan an ce ginin tagwaitaka ba aibu ne ba, domin kuwa gina ta ake yi da tubala.

Wannan tubali mai suna ginin tagwaitaka, ana kiransa da “*apposition*” a Turance. A Larabci kuma ana kiransa da “*Badl*” (malaman nahawu na Kufa na kiran sa da tarjamah ko tirkar ko tibyaan (dubi Assayig (2004)). Kalmar “*apposition*”, asalinta kalmar Latinanci ce “*apponere*” wacce take nufin a jera abu biyu waje dāya, sai harshen Turanci ya aro ta (dubi Paladian, 2003). A nahawun Turanci idan aka ce “*Apposition*” ana nufin a jera yankunan suna guda biyu wuri dāya, yankin suna na biyu ya kasance yana kiran bayani ne a kan na farkon” (dubi Curme 1931). A Larabci kuwa kalmar “*Badl*” tana nufin “*madadi*” ko “*canzawa*” ko “*musaya*” ko “*juyarwa*”, (dubi Musdafa, da wasu, 1972). A nahawun Larabci kuma “*Badl*” na nufin “*suna da ke zuwa a matsayin musaya ga sunan da yake bayansa, ba tare da mahadi ba*” (dubi Bahaa`uddin, 1985).

1.3 Ginin Tagwaitaka a Nahawu

Heringa (2012) ya ruwaito Klien (1977) yana cewa malamai masana harshe sun sami sabani wajen fito da ta`arifin GT. Wannan ne ya sa kowa da irin ta`arifin da ya kawo a kansa. Abin da yake kara tabbatar da wannan, maganar Acuna-Farina (1996) inda ya ce, “The term *apposition*

has a long history but lacks a general, clear-cut definition.” Abin nufi shi ne “Shi GT na da dadadden tarihi, sai dai kuma bai da wani takamaiman ta`arifi.”

Yanzu, bari a kawo ma`anonin da masana suka bayar a kan wannan tubali na GT. Newman, (2000) ya kawo ma`anar GT kamar haka:

“Apposition is indicated by immediate juxtaposition of two NPs without use of an overt morphological connector and normally without any noticeable phonological hiatus. The two NPs normally match in terms of number and gender. In some cases, the order of the two elements can be reversed without appreciable difference in meaning. Apposition is particularly common with proper nouns, but all kinds of nouns and NPs are possible (Newman, 2000: 61).

Abin da Newman yake cewa shi ne; “Ana gane ginin tagwaitaka ta hanyar jera yankunan sunaye guda biyu daya na biye da daya, ba tare da amfani da wani mahadi ko shamaki ba. Yankunan sunayen kan dace ta fuskar adadi da jinsi. Ana iya juya gurbin sunayen guda biyu ba tare da hakan ya haifar da bambancin ma`ana ba a jumlar. GT ya fi zuwa da tsarin suna gama-gari tare da sunan yanka, amma kuma sauran nau`o`in sunayen ma na zuwa”. (Fassarar mai bincike).

Shi kuwa Jaggar, (2001) cewa ya yi:

Apposition entails a sequence of co-referential equal constituents, e.g. NPs, with the same grammatical function, either of which can be felicitously omitted and often interchangeable. Apposition is thus similar in some respect to NP coordination but does not necessarily involve any explicit linking elements (Jaggar, 2001: 396).

Abin da Jaggar yake fada shi ne; “Ginin tagwaitaka ya takaita ne a bisa jerin gwanon tubala masu kama irin daya. Misali yankin sunaye masu aiki iri daya a cikin jumla. A iya share daya daga cikin sunayen ko kuma na biyun ya dawo na daya ba tare da jumlar ta samu matsala ba ta fuskar ma`ana. Wannan yake nuna cewa musaya na kama da kirar hardantawa, duk da cewa ba ya dauke da wata kalma ta mahadi a zahiri.” (fassarar mai bincike).

Citko, (2008) a riwayar Ushie da Aboh (2013) cewa ya yi GT shi ne: “An appositive is a noun that follows a noun and function to identify the preceding noun or provide it with extra information.” Fassara: “GT suna ne da ke biye da wani suna, yana kuma zuwa ne domin ya tantance ko ya yi wani karin bayani a kan suna na farko da ya gabata.”

A nahawun Larabci “Ginin Tagwaitaka” na nufin “suna da ke zuwa a matsayin musaya ga sunan da suke bayansa, ba tare da mahadi ba” (dubi Bahaa`uddin, 1985).

Idan aka dunkule bayanin da suka gabata, za a fahimce cewa GT na dauke da yankunan sunaye ne guda biyu da suke zuwa a jere ba tare da mahadi ba. Yankin suna na biyu shi ne ke karin bayani a kan suna na farko.

Ba manufar binciken ta zurfafa a kan matsalar ta`arfin GT ba. Manufar binciken ita ce a fito da fitattun kamannin GT, domin yin hakan zai taimaka a fahimci shi tubalin na GT.

2.0 Fitattun Kamannin Ginin Tagwaitaka

Ginin tagwaitaka na da wasu fitattun kamanni waɗanda da zarar ka gan su, za ka iya cewa lallai wannan ginin tagwaitaka ne. Yana da kyau a fada a nan cewa za a iya kallon kamannin ginin tagwaitaka ta fuska biyu. Ana iya kallon kamanninsa fitattu ta fuskar ginin jumla da kuma ta

fuskar ma`ana. Bari mu ga yadda al`amarin yake. Wannan bincike zai takaita ne kawai a kan fitattun kamannin na ginin jumla.

2.1 Fitattun Kamannin Ginin Tagwaitaka na Ginin Jumla

Ginin jumla a nan ana nufin tsarin tubala manya da kanana da suke haɗuwa wajen gina ginin tagwaitaka, da kuma irin halayyarsu da walwalarsu. Ginin tagwaitaka dai kamar yadda aka ambata a baya, yankin jumla ne, saboda haka za a yi koƙarin fito da kamannin wannan kira ta hanyar fito da halayyar tubalan da suke gina wannan kira ta tagwaitaka ta fuskar ginin jumla. Daga cikin waɗannan kamanni akwai:

- | | |
|----|--|
| a) | Ginin Tagwaita ya kunshi tubala guda biyu. |
| b) | Rashin mahadi tsakanin tubalan guda biyu. |
| c) | Matsayin Tubala a cikin jumla. |
| d) | musayar gurbi. |
| e) | Jefar da Tubali |
| f) | Dacewa tsakanin turke da musaya ta fuskar adadi. |
| g) | Dacewa tsakanin turke da musaya ta fuskar jinsi. |

Za a dauki waɗannan kamanni na ginin tagwaitaka ta fuskar ginin jumla domin a yi bayaninsu ɗaya bayan ɗaya.

2.1.1 Tubala Guda Biyu

A Hausa, ginin tagwaitaka na dauke da tubala guda biyu. Tubali na daya (T^1), wanda ake kira da “turke”, wanda ke zuwa a Y_{Sn1} ; akwai kuma tubali na biyu (T^2), wanda ake kira “musaya”, wanda ke zuwa a Y_{Sn2} . Ta yin la`akari da tsarin ginin tagwaitaka na Hausa an gano cewa kullum turke shi ke fara zuwa, sai musaya ya biyo bayansa (Abbas, 2018a da 2018b). Dubi waɗannan misalan:

- (1) a. Shii maa mahaifin Yunuusa, *Maalam Daahiru Balaa.....*
(Aminiya 15/7/2016 Sh3)
- b. Shin ba ta yaudari Daahiru *diereba* a kan haka baa?
(Sheme, 2003: 21)
- c. Sun jee bikin wata kaaruwaa ce mai suunaa *Umma a-taimaki-gaayuu*.
(Sheme, 2003: 65)
- d. ...Lauyaa *Huwailaa Muhammad Ibraahim*, wadda ta yi tsayuwar daka wajen taimakaa wa Yello...
(Aminiya 15/7/2016 Sh3)

Tubali na daya (T^1) da na biyu (T^2) ne ke haɗuwa su gina ginin tagwaitaka a Hausa. Sashen da aka ja wa layi aka kuma ciza rubutunsa a misalan da suka gabata, su ne: mahaifin Yunuusa da Daahiru da kaaruwaa da Lauyaa duk sun zo ne a matsayin turaku na GT. Haka kuma, sashen da aka yi rubutunsa da tafiyar tsutsa, su kuma, su ne misalan tubali na biyu, wato musaya waɗanda suka haɗa da *Maalam Daahiru Balaa* da *diereba* da *Umma a-taimaki-gaayuu* da *Huwailaa Muhammad Ibraahim*. Idan an lura shi turke kullum shi ke fara zuwa a misalan ginin tagwaitaka da suka gabata. Haka kuma idan aka lura za a ga cewa Y_{Sn2} yana fayyace Y_{Sn1} ne.

2. 1. 2. Rashin Mahadi Tsakanin Tubala

A GT na Hausa ba a samun mahadi tsakanin tubali na farko da na biyu wato tsakanin turke da musaya. Wannan na daya daga cikin abubuwan da suka bambanta GT da Y_{Nsb} (Genetive construction). Mahadi kalma ce ta nahawu da ke haɗa abubuwa guda biyu waje guda. Misali

kalmomi, ko sassan jumloli ko jumloli. Kalmomin mahadi a Hausa suna hada da “da” da “kuma” da “sannan” da “ko” da sauransu. A takaice GT ba ya zuwa tare da mahadi kowane iri. Misali:

- (2) a. **Umar**, wani *yaaroo* marar jii. (Sheme, 2003: 39)
 b. ...Kubwa da kee yankin Bwaari a **Birnin Taarayyaa**, *Abuuja*..... (Aminiya 15/7/2016: 5)
 c. **Babban birnin Nijeriya** Abuja (Newman, 2000:62)
 d. Taa aiki wani **dfandaudu** wai shii *Tinee*. (Sheme, 2003: 32)

Misalan nan da suka gabata suna nuna cewa babu mahadi tsakanin tubala na daya da na biyu a GT. Idan aka lura tsakanin tubali na farko wanda aka ciza rubutunsa aka kuma ja wa layi da kuma tubali na biyu wanda aka yi rubutunsa da tafiyar tsutsa, za a fahimci babu wata kalmar mahadu da ta shiga tsakaninsu a dukkan misalan.

2.1.3 Matsayin Tubala a Cikin Jumla

Kamar yadda aka fada a baya cewa ginin tagwaitaka tubali ne na ginin jumla, saboda haka yana da rawar da yake takawa a cikin jumla. Ginin tagwaitaka na zuwa ne a karkashin yankin suna, saboda haka a mafi yawan lokuta rawar da yake takawa ita ce ta aikau (subject) ko karbau (object). A nan yana da kyau a sani cewa, tubalan ginin tagwaitaka wato turke da musaya suna aiki iri guda ne a cikin jumla. Abin nufi a nan, suna daukar matsayi guda ne. Idan turke ya fito a matsayin sigar aikau (nominative case) a cikin jumla to shi ma musaya kan zo ne a matsayin sigar aikau. Haka nan idan ya fito a matsayin sigar karbau (accusative case) kai-tsaye (direct object) ko kaikaitau (indirect object) shi ma haka musaya zai fito ne a irin sigar. Dubi misalai masu zuwa:

- (3) a.**mijinta Maanu** yaa matsaa mata ceewa ta baa shi Naira dubuu 800..... (aikau)
 (Aminiya 15/7/2016: 7)

- b. Wani inyaamurii mai suunaa John Oossi ya gina ootel a garin. (aikau)

(Sheme, 2003: 34)

- c. Maijigidaa ta kiraawoo wani yaaroo almaajiri. (karbau)

(Sheme, 2003: 22)

- d. Taa aiki wani ɗandaudu wai shii Tinee. (karbau)

(Sheme, 2003: 32)

Idan aka lura za a ga cewa GT a misalan da suka gabata na (3a-b), wato “mijinta Maanu” da “inyaamurii John Oossi, sun zo ne a matsayin aikau (subject), domin kuwa su suka yi aiki a cikin jumlar. A nan da turken da musayar duk matsayinsu guda wato aikau ne a cikin jumlar. Haka nan ginin tagwaitaka na misalai na (3c-d) wato “yaaroo almaajiri” da “ɗandaudu Tinee” sun zo ne a matsayin karbau.

2.1.4 Musayar Gurbi

Musayar gurbi na nufin sauyin muhalli da ake samu tsakanin tubalan GT. A GT tubali na ɗaya zai iya komawa gurbin tubali na biyu. Haka shi ma tubali na biyu, zai iya motsawa ya koma zuwa gurbin tubali na ɗaya, ba tare da yin hakan ya kawo bambancin ma`ana a jumla ba. Dalilin da ke sa wa ba a samun wani bambanci a ma`ana, shi ne domin da tubali na ɗaya da na biyu duk abu ɗaya suke nufi. Dubi waɗannan misalai:

- (4) a. Yaaron nan nee Tijjaani.

(Sheme, 2013:40)

- b. Kootun taa yankee wa ɗan kaasuwar mai suunaa Baabak Zanjaani
(Aminiya: 11/3/2016: Sh40)

- c.saurayin nan Yunuusa Daahiru.
(Aminiya: 15/7/2016: Sh3)

- d.inda ya dooke taarihin da wani sooɗan Indiya Naib Singh ya kafa.....

(Aminiya 11/3/2016 Sh39)

- (5) a. **Tijjaani** nee, *Yaaron nan*
- b. Kootun taa yankee wa **Baabak Zanjaanii** *ɗan kasuwar*
- c. **Yunuusa Daahiru** *saurayin nan*
- d.inda ya dooke taarihin da wani **Naib Singh** *sojan Indiya* ya kafa.....

Idan aka lura da waɗannan misalai da suka gabata na rukunin (4a-d), za a ga cewa tubalan ginin tagwaitakan nan guda biyu na misalan sun sauya gurbi a misalan da suka zo a rukunin (5). Haka kuma, idan aka lura sosai, za a ga cewa saƙon da GT ke isarwa a misalan na (4a-d) daidai suke da waɗanda suka zo a misalan na (5a-d), duk da cewa an sauya gurbin tubalan GT. Wannan ba ko shakka ya nuna mana abubuwa guda biyu. Na farko, tubalan ginin tagwaitaka za su iya sauya gurbi ba tare da sauyin ya haifar da matsala a jumla ba ko a saƙon da jumla take isarwa ga mai sauraro.

2.1.5 Jefar da Tubali

A GT za a iya shafe ɗaya daga cikin tubalan guda biyu na GT. Yin hakan kuma ba ya haifar da wata matsala dangane da ma`anar jumlar ta asali. Duk tubalin da aka shafe tsakanin tubali na ɗaya ko na biyu, yin hakan bai sanya wa jumlar ta zama ba karɓaɓɓa a nahawu ba Misali:

- (6) a. Taa aiki wani **ɗandaudu**] wai shii *Tinee*.
- b. Taa aiki *Tinee*.
- c. Taa aiki ɗandaudu.
- (7) a. Wani **Inyaamurii** mai suunaa *John Oossi* ya gina Ootel a garin.
- b. John Oossi ya gina Ootel a garin..

- c. Wani Inyaamuri ya gina Ootel a garin.
- (8)
- a. Yaaron nan *Audu* yaa daawoo jiya.
 - b. Audu yaa daawoo jiya
 - c. Yaaron nan yaa daawoo jiya.

Idan aka lura da misalai na (6a da 7a da 8a) su ne suke dāuke da GT. Kowane daga cikinsu yana dāuke ne da tubala guda biyu. Idan kuma aka dubi sauran misalan, za a ga an jefar da dāyan tubalan, ko dai tubali na farko kamar yadda ya zo a misalai na (6b da 7b da 8b); ko kuma tubali na biyu kamar yadda ya zo a misalai na cikin misalan (6c da 7c da 8c). Wannan ba ko shakka ya nuna mana cewa idan aka jefar da dāyan tubalan guda biyu, dāyan da aka bari zai iya tsayuwa da kafafunsa kuma ya isar da sakon jumlar. Haka kuma ya nuna mana ba bambanci tsakanin turke da musaya, kowanensu za a iya jefar da shi jumla ta bayar da ma`ana.

2.1.6 Daidaito Tsakanin Turke da Musaya ta Fuskar Adadi.

Da farko dai adadi kwayar ma`ana ce wacce take nuna tilo da kuma jam`i. Shi tilo shi ne abu dāya, misali riga. A nan kalmar “riga na dāuke da kwayar ma`ana da ke nuna cewa kalmar tilo ce. Jam`i kuma abu biyu ko sama da haka. Misali “riguna”. A nan kalmar “riguna” na dāuke da kwayar ma`ana wacce ke nuna cewa jama`i ce. Na daga cikin fitattun kamanni na ginin tagwaitaka a samu daidaito tsakanin turke da musaya ta fuskar adadi. Abin nufi a nan shi ne, idan turke ya zo a matsayin kalma tilo; to lallai tubali musaya ma ya zo a tilo. Idan kuma turke ya zo a matsayin jam`i; to lallai musaya ya zo a matsayin jam`i. Ga misalai:

- (9) a. Yaaron nan nee *Tijjaani*.

(Sheme, 2013:40)

b. Wannan **dattii** wato *Abaashe mai hootoo*.

(Shirin “da na gaba.....” “Hira da Abashe mai Hoto”)

c. Shi **Alhaji Sanda** *kaneenaa* an yii mashii kaaciyaa.

(Shirin “da na gaba.....” “Hira da Abdullahi Muhammad Kaita”)

d. Haalayyar **mutaane** *mazaa da maataa*.

(Sheme, 2013:176)

Idan aka lura da misalan nan da suka gabata, za a tarar ana samun daidaito tsakanin turke da musaya ta fuskar adadi. A misalai na (9a-c) duk turakun sun zo ne a matsayin tilo saboda haka musaya dole ya zo a matsayin tilo. Idan da za a dauki turke ko musaya da suka zo a misalan can da suka gabata a musanya daya daga cikinsu zuwa jam`i, da kuwa jumlar ta fuskanci matsala a gininta. Misali:

(10) a.* wasu **kauyukaa** maasu suunaa *Mahangi*.....

(Aminiya 11/3/2016, Sh3)

b.* Wadannan **dattii** waatoo *Abaashe mai hootoo*.

(Shirin “da na gaba.....” “Hira da Abashe mai Hoto”)

c.* Shi **Alhaji Sanda** *kannainaa* an yii mashi kaaciyaa.

(Shirin “da na gaba.....” “Hira da Abdullahi Muhammad Kaita”)

Idan aka lura za a ga a misalan nan da suka gabata babu daidaito tsakanin turke da musaya ta fuskar adadi, saboda haka jumloin duk ba karɓaɓɓu ne a nahawu ba.

A gefe guda kuma, idan aka kalli sauran misalin can na (9d) da ya gabata, za a ga cewa akwai daidaito tsakanin turke da musaya ta fuskar adadi, inda aka sami turke ya zo a matsayin jam`i a misali na (9d) wato “mutane”; haka zalika “maza da mata” suna nuna jam`i kuma sun zo ne a matsayin musaya. Idan da ba a sami daidaito tsakaninsu ta fuskar adadi ba, da jumloin za su zama ba karɓaɓɓu a nahawu ba. Misali:

(11) a. Haalayyar mutaane namiji.

(Sheme, 2013:176)

A wannan misali da ya gabata babu daidaito tsakanin tubali na daya da na biyu a cikin GT ta fuskar adadi. Dalili kuwa shi ne, tubali na farko ya zo a ne a matsayin jam'i wato "mutane". Tubali na biyu kuwa ya zo ne a matsayin tilo wato "namiji".

2.1.7 Daidaito Tsakanin Turke da Musaya ta Fuskar Jinsi.

Da farko dai Jinsi kwayar ma'ana ce da ke nuna mace ko namiji a kalma. Kalmomin Hausa sun kasu kashi biyu. Ko dai kalma ta nuna mace ko ta nuna namiji. Misali kalmomin "Audu da gari da wando da littafi" da sauransu, duk kalmomi ne da ke nuna jinsin namiji. Haka kuma kalmomi, irin su: "Delu da riga da gona da hula da kasa" da sauransu, duk suna nuna jinsin mace. GT ba zai amsa sunansa ba, har sai an sami daidaito tsakanin tubalan gininsa, wato turke da musaya ta fuskar jinsi. Ba zai yiwo ba, turke ya kansace yana nuna namiji; sannan a sami musaya na nuna mace, ko akasin haka. Yadda al'amarin yake, shi ne cewa, duk lokacin da turke ya zo a matsayin mace to ita ma musaya za ta zo ne a matsayin mace ko akasin haka. Ga misali:

(12) a.sai ya kiraa maatarsa *Faatima* a waya....

(Aminiya 15/7/2016, Sh7)

b. ...tanaa goye da yarta mai suunaa *Hadiiza*...

(Aminiya 15/7/2016, Sh7)

c.naa rasa maataataa *Faatima*.....

(Aminiya 15/7/2016, Sh7)

d.mijinta *Maanu* ya matsa mata cewa ta ba shi Naira dubu 800.....

(Aminiya 15/7/2016, Sh7)

Idan aka lura da misalan nan da suka gabata, za a tarar ana samun daidaito tsakanin turke da musaya ta fuskar jinsi. A misalai na (12a-c) duk turakun sun zo ne a matsayin jinsin mace saboda haka musaya dole ya zo a matsayin jinsin mace shi ma. Idan da za a dauki turke ko musaya da suka zo a misalan can da suka gabata a musanya daya daga cikinsu zuwa jinsin namiji sabanin na macen da tubalan suka zo da su, da kuwa jumlar ta fuskanci matsala a gininta. Misali:

- (13) a. *sai ya kiraa maatarsa Audu a wayaa....
b.* ...tanaa gooye da `yarta mai suunaa Balarabe.
c.*naa rasa mataataa Danasibi.....

Idan aka lura za a ga a misalan nan da suka gabata babu daidaito tsakanin turke da musaya ta fuskar jinsi, saboda haka jumlolon duk ba karɓaɓɓu ne a nahawu ba.

A gefe guda kuma, idan aka kalli sauran misalin na (12d) za a ga cewa akwai daidaito tsakanin turke da musaya ta fuskar jinsi, inda aka sami turke ya zo a matsayin jinsin namiji misali na (12d) wato “mijinta”; haka zalika “Manu” suna nuna jinsin namiji, kuma sun zo ne a matsayin turke da musaya. Idan da ba a sami daidaito tsakaninsu ta fuskar jinsi ba, da jumlolon sun zama ba karɓaɓɓu a nahawu ba.

3.0 Kammalawa

Wannan takarda ta yi bayani ne a kan fitattun kamanni na ginin tagwaita a Hausa. Tun daga farko takardar ta yi bayani a kan ko mene ne ginin tagwaitaka a lugga ta Hausa da nahawu. Kamar yadda aka fada a baya fitattun kamanni na ginin tagwaitaka sun kasu kashi biyu wato na ginin jumla da na ma`ana, sai dai takardai ta takaita ne a kan na ginin jumlar. An kawo fitattun kamanni har guda bakwai waɗanda suka haɗa da zuwa da tubala guda biyu da rashin mahadi a

tsakanin tubala da matsayin tubala a cikin jumla da musayar gurbi da yiyuwar jefar da tubali da dacewar turke da musaya ta fuskar adadi da jinsi.

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